1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

with the remainder of his personal belongings. Whether his position was transmitted was not disclosed.

This pike was a mesquite shaft, pointed at one or both ends, encircled at intervals by bands of red and black paint, and bearing pendent feathers. Kutox gave contradictory evidence regarding details: he stated that it was in length the height of its bearer, again that it was four to five feet long; that it was pointed at one end, again at both. A specimen which he had made for me (Pl. XIII, *a*)[13] is pointed at one end only and is forty-three inches in length. Another specimen made by Charlie Redbird is pointed at one end alone. The feathers were the largest plumes of buzzard and eagle, each bound individually to the shaft, leaving a space free for a hand grip at the middle. Halchidhoma and Maricopa made such pikes identically and alike called them hukwill'c.

Armament consisted of bows, short wooden clubs, and circular shields. Rarely a man might arm himself with a wooden pike. A warrior carried either bow, or club and shield; never both. Clubmen and bowmen went into battle as separate divisions; the clubmen always grouped to march in front, the bowmen following.[14] Each of these companies was said to have had its leader, presumably a spontaneous leader, since the absence of any special designation for them argues against formality of their status.

WAR DANCE AND SPEECHES

The night before setting out for war there was always a war dance (hupi'l,lg). Everyone participated: women, old and young, as well as the warriors who would comprise the party. Songs of all kinds were sung, "because they might lose some of their men and this would be the last time they would ever hear these songs." These followed one another through the night. Toward morning, when the dances were over, everybody left. Meanwhile some women had prepared provisions for the war party. This consisted principally of ground parched wheat.

[13] Washington State Museum, No. 2–11918.

[14] This division aligns with Pima and Havasupai habit. But at least clubmen were not paired with bowmen in the manner of the Havasupai (Spier, *Havasupai Ethnography*, p. 250; Russell, *Pima Indians*, pp. 120, 202).